THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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END OF AN AFFAIR

IT has hardly been noted that the creation of the hydrogen bomb has brought a conclusion to certain human affairs. The end of the affair of major war has been reached. There is no point, as President Eisenhower has said, in making more hydrogen bombs; there are enough in existence already to blow the human race to nothing; major war cannot get much beyond that point. So if major war should come or not come, no further increase in the ultimate weapon of destruction is necessary. For about the first time ever since man could invent, or could use the word progress to indicate advance in knowledge of scientific technique, there is one point at which no further advance is possible. Ironically enough this has been reached in the sphere of warfare. The lion has not learned to lie down with the lamb before man has learned how to blow animate nature to pieces.

So, it should be noted, the very structure of the universe brings an end to one of man's destructive activities. It declares, "thus far and no further with what you want to do with me." And it is reasonable to interpret this in terms of plan or purpose. For the way is still left wide open for man's beneficent activities. The route along the country of the good is still wide open with no end to it whatever. Men can do good endlessly but they cannot do evil endlessly without bringing about their own destruction. That is a reasonable deduction to be drawn from man's entry into the nuclear age. "Use me for good," in effect says nature, "and you can live. Use me for evil and there will come a point where almost literally I shall stop you; or place before you the choice of life or death."

The Condition of Choice

It is likely that men will choose good, but not automatically, and not without "agonized appraisal" about certain matters. It is unlikely that any man anywhere, or any group of men, wish to destroy the human race; but this moral attitude will depend, in the long run and over any period of time that the human race may have before it, upon certain spiritual perceptions. It is not enough now for men to "be good" or "to lift the moral level of mankind." Men can be this and do this and still blow themselves to pieces. It is obvious that there are many decent men about, at least on the average level of goodness, and in many cases well above it, but the threat of mass destruction remains. Men in the past were good. In the act of warfare they were still decent men, or always held in reserve for the act of peace, when war was over, their essential decency. Men always have been controlled, sooner or later, by moral considerations.

Goodness always has existed in the human race, but in a sense it is not enough, it has to be lifted to new levels of action and perception.

The Brotherhood of Man

This may be illustrated well enough from the religions. Every higher religion teaches the brotherhood of man. A high enough moral ideal. But every higher religion teaches also, or maintains implicity in its teaching, that this brotherhood cannot be reached or maintained until everybody accepts the tenets and inner beliefs of a particular religion. Catholicism, as the most representative branch of the Christian Church teaches the brotherhood of man, but this brotherhood, according to Catholicism, is only possible in any sense suggested by the phrase "The Kingdom of God," when all men everywhere are Catholics. An implication similar to this is to be found in all traditional Christian belief. In a similar manner other particular religions teach their own particular restrictions upon brotherhood.

And since Communism cannot by any means be kept out of the modern religious picture it must be pointed out that this particular restriction is taught fanatically by Communism also. There can be no true brotherhood, according to Communists, until the whole world is Communist.

The Real Conflict

Now it is permissible to suppose that the world cannot survive with these particular restrictive beliefs. Brotherhood is not only wanted in the future; it is wanted here and now. A decent Communist is not at liberty to be guided by his beliefs if they threaten, as they do, stability of human society. In other words he is not spiritually allowed to hold to his theoretical belief and still hope that the world will avoid destruction. The same is true for Catholicism, as an example of another form of religious belief. On the stage of world politics the head-on conflict between Catholicism and Communism cannot be maintained indefinitely, and certain security from destruction be expected. The real inner conflict in contemporary spiritual life is not in the realm of morality at all; men are decent enough to live in peace; the conflict lies in what men believe about the world they live in, what it is for, the place

of good and evil in it, and the whole purpose of man when seen against his destiny of three score years and ten.

The urgency of this is seen through the devices men adopt to avoid its results and implications. There are highly reasonable men, good citizens in every respect, who believe that this country can be converted to Communism, and inevitably so, in their lifetime, and that the world will partly be saved by this. The inner structure of society therefore should be destroyed so that Communism, and in their estimation, salvation for mankind, can be immediately secured. That is their way of avoiding the possible results of the hydrogen bomb. There are also highly intelligent Catholics, as ardent as the Communists, who believe that Britons can be converted to Catholicism in their lifetime. and the world partly be saved by this. All this must surely be seen as wrong, and a false spiritual appraisal of how men can live in peace, and move along the route of good.

The question must be asked, can men any longer live with their demarcated religions in their traditional form and find the way to the "Kingdom of God"?

A MATTER OF LOCATION

By G. Randall Jones

AN American visitor, who had been lecturing in this country, and endeavouring to promote fuller understanding and co-operation between the peoples of Britain and America, summed up his experiences by saying: "The real difficulty which hinders fuller understanding between these two peoples is that they *think* they speak the same language."

For example, when Billy Graham first came to Britain, his sponsors announced that he had come to lead a crusade "against atheism, materialism, and socialism". Naturally, this bracketing of "socialism" with "atheism" and "materialism" aroused the ire of the British Labour Party. Then it was explained that, in the U.S.A., "socialism" means "secularism". We use the word in one sense; the people of the U.S.A. use it in another sense.

I was reminded of this when I was told of a small boy in America who had heard his elders talking about religious matters, and been puzzled by what he heard. "Pa," said he, "where *is* Jesus located, anyhow?"

I don't think it would occur to an English child to put the question in those words. But the idea behind the words is important. Where is Jesus located? Or, to put it in more general terms, what is the precise location of the realm of Spiritual Reality?

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As soon as we phrase the question in that way, we see that we are asking for a description in terms of space and time of something which, by definition, transcends space and time. We are asking the impossible. We are in the position of a character in the well-known play, "Berkeley Square", which deals with a man of the twentieth century who finds himself suddenly transported back in time from the twentieth century to the eighteenth century. He tries to explain to the eighteenth century people what life in the twentieth century is like. But, of course, he finds that it can't be done.

For instance, when he wants to describe how a room may be flooded with light at the turn of a switch, how is he to convey his knowledge to people whose only means of artificial illumination is candle-light? If he speaks of "electricity", he is using a word which is meaningless to them. The same difficulty arises when he tries to tell of many other experiences which are commonplace in twentieth century life. He finds that it is impossible to explain the twentieth century to eighteenth century people. As he says: "There are no words."

So it is with us, if we try to describe the present location of the realm of Spiritual Reality. There are no words, if we insist on taking the words literally. But we are entitled to use symbolic language, provided we understand that it *is* symbolic language, and provided we believe that there is a Spiritual Reality corresponding to it. The trouble nowadays is that so many people take things too literally—they like to put everything in its proper place, and jump to the conclusion that anything which cannot be pinned down to some point in space and time is somehow "not quite real".

As an example of the use and abuse of symbolic language, I quote a statement often made in "orthodox" circles—the statement which asserts that "Jesus is seated on the right hand of God the Father Almighty". In the early days, when that statement was first formulated, the question men asked was: "Is it true?" Nowadays, what people ask is: "What does it mean?"

Obviously, it is not meant to be a literal statement of fact. At least, I hope this is obvious. For, if taken literally, the statement would mean that God has a right hand—and therefore, presumably, a left hand also. I feel reasonably sure that the overwhelming majority of educated Christians would reject this crude form of anthropomorphism.

What they *mean* by saying that Jesus is seated at the right hand of God is that, by experience, they have found Jesus "located" where God is working. A man's right hand is the hand with which, normally, he works. The "orthodox" Christian, looking for some analogy to describe the point where God's activity is experienced by him, may fitly say that the point "is at God's right hand", and he may feel that, *for him*, Jesus is "located" at that point.

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Some Unitarians may feel the same way about it—I do myself. But here arises a very important though somewhat subtle distinction. It is one thing to say: "Wherever Christ is, there God is working". It is quite another to declare: "Wherever God is working, there Christ is". I accept the former proposition, and reject the latter.

To say, "Wherever Christ is, there God is working", is to express an interpretation of one's own individual experience. It is, if you will, a Christocentric interpretation, but it is one which has no quarrel with the Universalist type of Unitarianism. But to say, "Wherever God is working, there Christ is", is to go far beyond the evidence available to the experience of any individual or group of individuals, and to adopt an exclusive version of the Christian religion which, not unnaturally, causes grave offence to the many earnest and devout souls who have sought and found God along paths marked out by the other great religions of the world.

I do most firmly believe that, wherever Christ is, there God is working. With equal firmness, I also believe that God has never left himself without a witness; in every age and in every nation, he that stands in reverent awe before the majesty of God, and lives righteously is acceptable unto him; the Holy Spirit, God's very Self, has worked and is working through the saints and saviours of all the world religions.

Therefore, those who feel that Jesus is "located" at God's right hand have good cause to be modest about it. Over in America, at about the time of the Evanston Assembly of the World Council of Churches, there was another Conference of religious leaders—a Conference of Anglicans from all over the world. At that Conference, the Archbishop of Canterbury exhorted his co-religionists "not to throw their weight about", and to remember that the Anglican communion throughout the world numbered less than five per cent of those who professed and called themselves Christians. I venture to adapt his words and to give them a wider application. Those who have found God through Jesus enjoy a valid experience, for which they may be humbly grateful. But, if we take the world as a whole, they form only a small proportion of the faithful. If they remember that the "priests" of the "one holy Church of God" are "all God's faithful sons", they will not be tempted to "throw their weight about".

COMMENT

The Means and the End

Hats off to the Bishop Suffragan of Middleton, backed by the Manchester Diocesan Council for Moral Welfare Work, for refusing to receive 4 per cent (between £300 and £400) of the proceeds of the "rag" organized by the undergraduates of Manchester University, on the ground that the tone and the style of the magazine in question conflicts with the aims and objects of a charitable organization which has a definitely Christian background! I have not seen the offending magazine, but I have seen some produced by other student bodies and I have been surprised that the police have not intervened to prevent the sale. It could not have been easy for an organization that depends on voluntary subscriptions to refuse so substantial a gift, but they were well justified if they believed that the sales involved the publication of a journal that tended to lower the tone of the public conscience. That other bodies accepted similar gifts is nothing to the point, for bodies that are not so directly concerned with principles as such might well be held to have a greater freedom. I haven't a copy of Shaw's *Major Barbara* with me, but I think it is in that play that a member of the Salvation Army insists that it is right to accept gifts from the Devil to fight the Devil. There may be something in the idea, and the line will always be difficult to draw when one is in the position of a *quasi*-trustee. A line, however, has to be drawn somewhere, and that is what the Suffragan Bishop of Middleton and his colleagues have done. It is to be hoped that as a result there will be an improvement in the next year's issue.

It is gratifying indeed to see that the University of Oxford is insisting so strictly upon a high regard for truth on the part of its undergraduates. It seems that a fine of £5 was imposed by the proctors on the undergraduate newspaper *Cherwell* for a report which stated: "The last night of Torpids is rivalling Guy Fawkes night as an excuse for disgusting scenes of mob hooliganism and wanton destruction. In Christ Church alone over £300 of damage was done." In fact, the correct figure for the damage was £180. Such a regard for truth is worthy of all honour. After all, damage to the tune of £180 would only connote a little innocent merriment: damage to the tune of £300 implies disgusting irresponsibility.

House of Lords Reform

When Mr. Asquith (as he was then) said that the question of the reform of the House of Lords brooked no delay, he forgot that a creaking gate may last a long time. Forty years have passed, and except for the reduction of the period during which the House of Lords is enabled to delay legislation from two years to one year, nothing has been done to settle a problem that seemed so urgent to the statesmen of 1911. I find the debates of the House of Lords much more interesting and informative than those of the House of Commons, but it would be strange if that were not the case, seeing that the peers have so much more leisure for preparation of their speeches than members of the Lower House and a greater opportunity to deliver those that are prepared.

The real question at issue seems to be the principle of heredity. Only a fool would choose his doctor or his engineer on the principle of heredity, and it is not easy to see why a contrary principle should be adopted in the choice of legislators. In the recent debate on Lord Samuel's proposals for the reform of the House of Lords, one peer, in a maiden speech, said that the hereditary system was the only method of selecting a body of people which was completely unbiased. Every other method, except perhaps lottery, must depend on somebody's opinion. There are about 850 peers in all, of whom about one-tenth regularly attend debates, but since the tendency is always for the son of a peer to adopt a position on the political Right, a Government of the Right is always sure of a majority in the House of Lords as at present constituted.

It is for those who desire to see a Second Chamber competent to debate public affairs and to revise legislation to produce their plans, but the principle of heredity is obsolete. There are certainly men in the House of Lords through the hereditary principle who would be a credit to any legislature, but they ought to have no difficulty in securing recognition under any other system. A Second Chamber seems logical and necessary in the case of a federal system, to preserve the rights of the smaller states; it rests with the supporters of Second Chambers in general to show how the House of Lords can be adapted to meet the needs of a modern democracy.

Hospitals and Confidence

The protests that arose on both sides of the House of Commons on the experiments with regard to the action of drugs on small children in hospital, without the consent of their parents will, it is hoped, bear fruit. In the actual case under discussion the drug seems to have, in the circumstances, been harmless, but if parents cannot feel that experiments will not be made on children in hospital, unknown to them, then our hospital system will suffer a blow from which it will have difficulty in recovering. It is not only necessary that our medical services should be first-class; they must also enjoy public confidence. There are few to-day who would emulate the Colonel Blimp, the guiding principle of whose life was that nothing should ever be tried for the first time; but those on whom the experiment is to be tried, should know about it and should have given their consent.

A doctor's wife of my acquaintance once told me of an unusual type of fear that could easily interfere with successful medical treatment. Having occasion to go to the hospital building, an old man came up to her who seemed to be in a kind of terror lest after his death his body would be sent by the hospital authorities to the dissection rooms. She could only tell him that he should get someone outside the hospital to "claim" his corpse, and at the same time tell the hospital authorities that he did not wish to be sent to the dissection rooms after death. Of course there are many people to whom such a fate would have no fears, but one can imagine many old people not being quite so unconcerned.

Commentator.

DEALING WITH DEPRESSION

By Charles Easton

It is always a source of considerable comfort to discover that the ills which assail our modern life were well known to men of old. We derive a melancholy though illogical satisfaction in reading of Cassian's monk afflicted with what he called the sin of arridity. "When the poor fellow is beset by it," he says, "it makes him detest the place where he is and he has a poor and scornful opinion of his brethren near and far. It makes him sluggish and inert for every task. He dwells much on the excellence of other and distant monasteries; he thinks how profitable and healthy life is there: how delightful the brethren and how spiritually they talk. And then about eleven or twelve o'clock he is as tired as if he had walked miles." We marvel that here in a setting of some fifteen centuries ago are many of the symptoms of that modern disease described in so many expressive phrases as "fed up," "under the weather," "down in the dumps."

It is not enough in this connection to find the cause of the affliction, though there is often cause enough in the physical and nervous exhaustion to which this generation drives itself in search of what it calls relaxation. The isolation of the cause, be it spiritual hope disappointed, over-long concentration on an exacting task, or even physical disorder, is a pointer for our future conduct. But when the mood has descended there is but one problem, and that how to get out of it. Proverbial speech is littered with remedies too familiar to be effective. But they are wise who prepare an exotic tonic in advance and pin up in desk or kitchen cupboard the saying of an Indian sage: "I had no shoes for my feet and I complained: until

presently along the road I met a man who had no feet." We need in our depression nothing so much as a stab to our self-centredness, a stab that will pierce through our excuses of boredom and frustration. We need a spur to turn us in the direction of the needs of others that we may no longer be obsessed about what we think to be our own. We need above all a vision of the God centred life that will suffuse with eternal glory the clouds we have gathered round ourselves.

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There is however, for the devoutly religious, an apparently similar experience of exhaustion which sometimes causes great alarm. Suddenly we feel ourselves outcast from the high level of spirit in which we have accustomed ourselves to live. With no forewarning we discover we have lost the zest which made us take a lively interest in everything around us, and made life colourful, fascinating and immensely worthwhile. When this black despair overwhelms us we are baffled until we remember it is the common experience of religious men and women everywhere. It is at these times of religious prostration, when prayer is unavailing and even God seems deaf to our importunity, that we are most comforted by the experience of those who have spoken of tides of the spirit. Exhaustion and vitality ebb and flow in the religious consciousness. The masters of the spiritual life persuade us not to worry or to fret or even to beat upon the gates of heaven. They tell us simply to wait and to employ ourselves, in the assurance that one day the spiritual tide will rise to flood the utmost recesses of our being. When it is dull, cold, weary weather within us, there is always the mechanism of life awaiting attention. If we busy ourselves with routine duties we shall be more free when once more the sun breaks through. If we cannot do our most inspired work, at least we can do something: if not our most spiritual work, yet plain and necessary work.

Yet when all is said there is but one remedy for depression. It is nourishment of spirit. No lowering cloud can for long cast its shadow on the heart that lives in God. In quietness and in confidence the human spirit will break through into the Light of life. The heart that is God centred supports with patience the mental and physical exhaustion that is suffered in a good cause. When spiritual experience is quiescent, our soul, asking no gift in return, is content to offer its confident adoration to the Centre and Source of its being.

RELIGION AND LIFE

By John Rowland

IT has been said in some quarters that religion has little effect on ordinary daily life and behaviour; the long argument about the respective importance of faith and works is still a lively argument; and Mr. John Murray's *The Daily Life of the Christian* (S.C.M. Press, 7s. 6d.) is an interesting contribution to the discussion. Mr. Murray is a Congregationalist Minister at Cambridge, and it would have been quite obvious (even if he did not say as much in his Foreword) that the book is the fruit of long thought.

What Mr. Murray has done is to take the various events in what is usually called secular life, and see how these can be related to religion and religious beliefs. Is a Christian a better citizen, a better husband or wife, a better father or mother, because of religious belief? That is the sort of question which this interesting book attempts to answer. And there can be little doubt as to what answers are given.

The fact of a religious belief as the foundation of moral, ethical and rational life makes a difference, because it provides the man or woman holding it with something solid and secure. The trouble with so many who base their morals on social pressure or social necessity is that social pressures change, social necessities become less urgent, whereas when one has reached a particular religious point of view, it remains valid, whatever the changing circumstances of the times.

There are sections in Mr. Murray's book dealing with the Christian and his home, the Christian and his work, the Christian and his leisure, the problem of Sunday observance, the problems of the cinema. There is an especially interesting section discussing courtship, marriage, and parenthood; and, in the final part of the book the author tackles the Christian outlook on politics, and the position of the patriot in a world where patriotism has been used by unscrupulous political leaders to enforce their will upon whole populations.

There are, naturally enough, places in the book where a Unitarian would have phrased it differently. But the general case made out by the author remains valid, even though we may differ on details. That general case is that beliefs and actions really cannot be separated, because our actions are to a large extent determined by our beliefs. A religious man acts differently from an irreligious man (other things being equal) *because* of his religious beliefs. And so the old controversy about faith and works can really be resolved by saying that faith determines works; good works without faith are done in despite of the lack of sound belief. The person who believes that there is a divine scheme at the back of the universe, and at the back of human life—a scheme in which men and women can co-operate—will, because of his or her desire to co-operate, act differently from the agnostic or the atheist. It is this which has led so many religious people to work for many progressive causes in the world; and it is this which provides a triumphant justification for the continuance of religious belief in a civilization where the climate of intellectual opinion may seem to be so strongly against it.

MRS. GASKELL'S WILLIAM

By R. D. Woodall

"I DO believe he does like Manchester better than any other place in the world and his study the best place in Manchester." So wrote Elizabeth Cleghorn Gaskell about her husband, Rev. William Gaskell, the famous Unitarian preacher and hymn writer, the 150th anniversary of whose birth falls this year on July 24.

The Rev. William Gaskell was one of the most prominent citizens in mid-nineteenth century Manchester as is shown in A. B. Hopkins's "Elizabeth Gaskell—Her Life and Work", recently published by Messrs. John Lehmann. Born at Latchford, near Warrington, and educated at Glasgow University and at Manchester College, York, he was the son of a manufacturer of sail canvas.

Becoming an assistant minister at Cross Street Chapel, Manchester, in 1828, he continued as minister of the Chapel till his death in 1884 and ministered to a "very large and aristocratic" congregation, which included many non-Unitarians who were attracted by his preaching and broad-minded views. For much of this time he was the leading Unitarian minister in Lancashire and Cheshire, in great demand for Anniversary services.

A founder of the Manchester District Unitarian Association and of the Manchester Domestic Mission, he lectured for the Manchester Working Men's College, worked for sanitary reform in Manchester and in 1874 was appointed the Principal of what is now Manchester Unitarian College. One of his students declared years later, "I thought at the time he was the most beautiful reader I had ever heard".

Writer of hymns like "Forth went the heralds of the Cross", he was in constant demand for Committee work, and was for 14 years one of the editors of "The Unitarian Herald". Marrying in 1832, he encouraged his wife in her literary work and shared in her pleasure at the success of novels like "Mary Barton" and "Wives and Daughters", and even wrote some articles on Lancashire dialect, which were appended to the fifth edition of "Mary Barton". Charlotte Brönte, whose biographer Mrs. Gaskell later became, visited the Gaskells and described William Gaskell as "a good and kind man".

William Gaskell was helped in his work by his wife who was for a long period associated with the Lower Moseley Street Sunday and Day Schools. In the early days of her literary career William Gaskell, as head of the household, certainly controlled her earnings as is shown by the tale of how he "composedly buttoned up in his pocket the £10" she received from "Household Words" for her "Lizzie Leigh", published in 1849.

This does not, however, seem to have disturbed their domestic happiness. Indeed, Mrs. Gaskell fought a long battle to get her husband to go away for a holiday and once declared, "If he gets a holiday, I am afraid he will spend it in his study out of which room by his own free will he would never stir". For this reason she bought "The Lawn" at Holybourne, near Alton, and hoped to get her husband to retire there. He never did, because this house became associated with the biggest disaster in his life. It was here that Mrs. Gaskell died in November, 1865, from a heart attack, whilst taking a short holiday there. The Gaskell home at Plymouth Grove, Manchester, was very unlike the traditional picture of the Victorian home. The care of their four children was not handed over to nurses and governesses. Mrs. Gaskell was responsible for their upbringing and they were, according to Mr. Hopkins, "very much in the foreground".

Visitors to Plymouth Grove included Charles Dickens and Harriet Beecher Stowe, the writer of "Uncle Tom's Cabin", and even Jane Carlyle, who described Mrs. Gaskell as having "an air of moral dullness about her".

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The Rev. William Gaskell was not, of course, without his weaknesses. His wife records an occasional tendency to become unapproachable at times. She notes as well, "He writes letters very slowly and very neatly and correctly so that replying to letters takes a great deal of time".

William Gaskell died in harness after serving Cross Street Chapel for 56 years and was buried in the old Unitarian burial ground in Brook Street Chapel, Knutsford, Cheshire, beside his wife, whose story, "Sylvia's Lovers", was dedicated "To my dear husband by her who best knows his value".

Perhaps the best tribute to his commonsense comes from Charlotte Brönte who, before her marriage, was rather perturbed by her future husband's bigotry, which led him to see no good in any but members of the Church of England. She wrote to a friend, "I think if he could come to know Mr. Gaskell it would change his feeling".

"FAITH AND FREEDOM"

The Spring Number of *Faith and Freedom* contains several articles that are worth our attention. For me one of the most satisfactory was *The Gospels and Modern Study*, in which, in less than 4,000 words, the author gives a readable synopsis of the present state of the study of the Gospels, although, as he admits, "it is humanly impossible for one man to be an expert in so many branches of learning as the critical study of the Gospels demands". I liked his warning that when we try to disengage an original source from the mass of later accretions, we are apt to replace ancient symbols by modern ones and to put a new dogma in place of the a sense of world-citizenship. Both within and without the state, an easy tolerance which had permitted men to associate freely, to identify themselves with many and diverse groups and to divest themselves of loyalties with considerable freedom, has been called in question; and yet the circumstances of our time prevent us from fulfilling the duties of national citizenship unless we are also world citizens.

The Rev. Albert Smith contributes a thoughtful article dealing with the nature and authority of individual conscience, which to my mind steers safely between the idea of conscience as a social organism, on the one hand, and, on the other, a supernatural and infallible mechanism which registers the decision of a Will other than our own. The Rev. Francis Terry's short article, *The Two Commandments*, throws a good deal of light on the significance of the First Commandment, the real meaning of which we are apt mistakenly to assume we know. I think I should have been disappointed if I had gone to *The Price of Liberty in Religious Education* by Mr. Frangopulo, of the History Department at Didsbury Training College, for the information it seemed to promise, but it was a fascinating summary of the various aims that have successively actuated those who from century to century have sought to extend in Britain the benefits of education. Probably the most thought-provoking of all the contributions was Gerald Weary's second article on *Religious Implications of John Dewey's Philosophy*, with its fundamental thesis that wisdom can be found only in experimental living, by involving ourselves conscientiously and intelligently in that process. To focus our attention upon fixed ideals and ends is to divert our attention from the consequences of our acts and decisions in daily life. There is much that is true in such a statement, but the addition, perhaps unrecognized, of some principle as a standard seems unavoidable. Except for a very short traditional compositor's rhyme, this number contains no poetical effusions upon which I might be expected or tempted to express an opinion. W.J.M.

IMPORTANT ANNOUNCEMENT

"BASIC UNITARIAN BELIEFS"

The issue of *The Inquirer* of April 9 (the week before the annual meetings of the General Assembly of the Unitarian and Free Christian Churches in Liverpool) will be an important one.

It will be an enlarged number and will contain articles by Unitarian scholars and ministers on "Basic Unitarian Beliefs".

The writers and the articles will be as follows:

H. Lismer Short: "The Existence of God".

L. A. Garrard: "Interpreting the Bible".

F. Kenworthy: "What Unitarians Believe About Jesus Christ".

L. Mason: "Unitarians and the Nature of Man".

A. B. Downing: "Religion and Morals".

C. G. Bolam: "Where the Unitarians Came From".

The issue will be attractively produced and will be fully illustrated.

It will be the most ambitious *Inquirer* venture in recent times.

Each article will be written with the general reader in mind.

It is being produced in the hope that maximum support will be forthcoming from the Unitarian churches.

The issue will have permanent worth and may be kept for future distribution.

Here is splendid material for an "Advance Campaign". In simple language each article will state what modern Unitarians believe, and will give information about them.

Distributed in quantity in your neighbourhood this issue of *The Inquirer* could tell the public of Unitarian beliefs in a more complete and economical manner than any other.

We cannot print in anticipation of demands. ***We must have your order now.*** Send us a postcard increasing, for this issue, the number sent to your church, or ordering a special bundle. Here is a magnificent opportunity, at small cost, to make known Unitarian beliefs. ***Act now.***

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London W.C.1. They should not in general exceed three to four hundred words in length.

General Assembly Meetings—Hospitality

SIR,—May I claim the hospitality of your columns to draw attention to a matter of some importance in connection with the forthcoming Annual Meetings of the Assembly.

Our Liverpool friends have obtained the use of a second University Hostel and so are able to offer hospitality to Second Delegates of Congregations and other representatives not entitled to hospitality in the ordinary way, at a charge of 17s. 6d. per night for bed, breakfast and a hot drink at night.

Any who wish to avail themselves of this offer should write at once to Miss I. Palphreyman, 113 Belgrave Road, Liverpool, 17, and NOT, please not, to this office.

Those who have already asked for hospitality for second delegates, etc., need not apply, of course.—Yours,

London. *John Kielty (Secretary).*

Young Lay Preachers

SIR,—In reply to Mr. Knowlson's letter printed in *The Inquirer* of February 26, 1955, may I quote from my own experience that the Lay Preachers' Union is only too anxious to enrol the services of young persons interested in this aspect of our denominational work and to offer the facilities to train them.

In my own case, after a casual conversation with my church secretary, who is a member of the Lay Preachers' Union, I was surprised to receive a letter of encouragement and information of current courses for training lay members. I have since been kept informed of the meetings and courses organized by the Union, even though I pointed out that it would be a few years yet before I could undertake the necessary training.

But I feel that the point raised by Mr. Knowlson, that of giving encouragement and information of the training facilities available, is worthy of closer attention by our Ministers, church secretaries and by the Lay Preachers' Union, especially in view of the valuable work that lay preachers are able to do to alleviate the present shortage of Ministers.—Yours,

Manchester. *Cyril L. Haddon.*

Humanism

SIR,—The subjects in your correspondence columns that were most interesting to me were those on Humanism and Mithraism. As it takes two months for *The Inquirer* to reach me in Japan it may be quite an old story to you and your readers in England, but please allow me to write something about it.

I think a Free Christian, including a Unitarian, must be an ardent Christian and at the same time more than a Christian; likewise a free Buddhist must be an ardent Buddhist and at the same time more than a Buddhist, and it is the same with a free Mohammaden, a free Hinduist, a free Jew, a free Shintoist, etc. And I think that "more than Christianity, Buddhism" is only found in the religion of Humanity or Humanism. In this sense a Unitarian must be a free Christian who is at the same time a Humanist. —Yours,

Tokyo, Japan. *Ichiro Hara.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

A Unitarian Celebration in Hungary

The martyrdom of Francis David, the founder of the Hungarian Unitarian Church, was commemorated at the 375th anniversary of his death on November 12 and 14, 1954, in Hungary.

Celebrations were opened by a high-level conference on the historic importance of Francis David's life and work as a religious reformer, writer, and hero of liberty. After being welcomed by D. Bishop Csiki, under the chairmanship of the Rev. Filep, members of the Hungarian Academy of Science, University professors, writers and leading churchmen of various denominations together with Unitarian ministers took part in an uplifting discussion. It was unanimously agreed that David was one of the great free spirits who had led mankind forward along the road of progress.

On the next day the General Assembly of the Hungarian Unitarian Church held its annual meeting in memory of its founder at which prizes were awarded to ministers for commemorating essays and sermons. At the evening a great crowd gathered together to pay tribute to a great man who lived in the spiritual life in the world. In opening this evening meeting the Rev. Petho said a prayer, and then an address was given by D. Bishop Csiki. The Rev. Bajor sang a song of the Universal Church. The Rev. Szolga recited the late Bishop Józan's ode in memory of David, and Mr. Joseph Ferencz gave a fine lecture.

On the Sunday morning, November 14, there was a most memorable service with communion. The church was crowded to capacity, a moving sermon was preached by the Rev. Filep, and the communion was officiated by the Rev. Pethó, assisted by all the Unitarian ministers present. The Reformed, Lutheran and the Methodist churches, together with the Jewish denominations, were represented by leading officials. These also took part in the communion. The solemn action of Bishop Csiki, giving the kiss of brotherhood to the representatives of the other churches will not be forgotten by those present. On the same morning the Hungarian Radio station broadcast a commemorating sermon preached by D. Bishop Csiki.

A New Hall

A large gathering of friends from nearly every London church, and many former members, helped to fill the Ilford Church on the occasion of the opening of the new hall.

The service was conducted by the Rev. Lawrence Redfern. In an inspiring address, he emphasized the need for the dedication, not only of the hall, but also of the church members, so that the church life should benefit to the full by the increased opportunities afforded by the new premises.

At the close of the service Mr. Redfern headed the procession to the main entrance of the hall and formally declared it open. A meeting followed, at which the Chair was taken by the Rev. J. Kielty. The chief speaker was Mr. Redfern, who, in characteristic vein, spoke of the value of fellowship in church life and the numerous ways in which this could now be fostered. Greetings and good wishes were expressed by the Rev. W. Waddington (L.D.P.A.), Miss Frieda Tayler (London District Women's League) and the Rev. Dudley Richards (R.E.Y.D.) and Mrs. Sydney Martineau and Mr. Ronald Bartram also spoke. Mrs. Cordell sang two solos during the meeting and Mr. P. Hart, Chairman of the Church, voiced the thanks of all present to Mr. Redfern for the encouragement he had given them.

Many references were made to the regretted absence through illness of Mr. A. Causebrooke. For many years Mr. Causebrooke served the church with untiring devotion as Secretary and Treasurer. He bore the brunt of the long years of frustration and difficulty and it was particularly hard that he was not well enough to be present at the culmination of all his efforts.

The meeting was followed by an excellent tea which had been prepared by the ladies of the congregation, and a social evening brought a memorable day to a happy close.

Arrangements throughout were in the capable hands of the new secretary, Mr. G. Witcher.

The new hall replaces one which was destroyed by enemy action in 1943. The cost has been largely covered by war damage for the old hall and by portable compensation for premises at Peckham which are not being rebuilt. Gratitude was expressed during the meeting to the Rev. J. Kielty and to Mr. Bartram who had done so much to ensure the success of these negotiations.

Women's League

Manchester District: The 41st Annual Meeting was held at Pendleton on Saturday, February 19. Mr. Bruce Findlow conducted the Afternoon Service and also gave the address at the evening meeting. Mr. Findlow spoke at length of the work of Miss Margaret Barr in India. He told members of the great difficulties under which Miss Barr works: the lack of any kind of

(Continued on page 100)

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 20, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. ARTHUR W. VALLANCE, 6.30, Mr. ALAN M. BOWDEN
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Rev. C. J. MONTGOMERY, 7, Rev. J. WILLIAM DYER
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Miss M. GRIFFITHS
BILLINGHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. FRANK A. BULLOCK
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Miss G. L. KNIGHTON, 6.30 Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. DUDLEY RICHARDS
BRISTOL, Oakfield Road, 11, Rev. DUDLEY RICHARDS, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE

CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, ——, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. ERNIC SHAW
CROWDENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs., Old Meeting House Old Meeting Road, 11, and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church) and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)

DEAN ROW, 10.45, Rev. A. B. DOWNING. SYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Mr. P. J. SPENCER, 6.30 Mr. B. TERSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILIPSON

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Dr. JANE DARROCH
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Mr. A. L. FINBOW, 6.30, Rev. J. B. TOWERS
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. B. TOWERS
HULL, Park Street Church (Unitarian), 6.30, Rev. ERIC PHILLIPS

ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J CARTER

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILDE
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALSHE
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vassata Hall, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. H. TINDALL
LIVERPOOL, Benedict Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MUIRHEAD
LIVERPOOL, Gateacre Chapel, 11, Mr. A. S. MOSES
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDNEY PIKE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOSH
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. ARTHUR PEACOCK
LONDON, Golders Green, Hoop Lane, 11, Mr. T. E. DALTON, 6.30, Rev. J. W. DUNDLE
LONDON, Hackney, New General Pit Church, Chatham Place, 6.30, Mr. C. S. DENCE
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THEACHER (Also 6.30, 2nd Sunday in the month)
LONDON, Mead High Road, 6.30, Mr. W. SPOONER
LONDON, Mission Unitarian Church, Upper Street Prince Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, University of London Unitarian Soc.
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. WARMINGTON
LONDON, Leytonstone, Lea Bridge Road, Kassin Green, 11, Children's Service, 6.30, Rev. P. HAWKRIDGE
LONDON, Mansfield Street Church, Rodmel Green, 6.30, ——
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LOSH
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mr. C. G. KENWAY
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6. Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, ——

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Student
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, Mr. DAVID C. DOEL
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. S. ROE

NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B SHORT
NORTHAMPTON, Kettering Road Church, 11, Mr. SCOTT DUNBAR
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. J. W. EASTWOOD
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, ——
PRESTON, Unitarian Chapel, Church Street, 6.30, ——

RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 2.30, Rev. WILLIAM BEER (Services in the Clover Street School)
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE

SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. JOHN R. STURGES
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. JOHN KELLY
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. CHARLES SIMPSON, 6.30, Mr A. BLAND
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45, Mr. T. W. ROBERTS, 6.30, Church Anniversary, Rev. R. V. HOLT

TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEI
TORRINGDEN, Unitarian Church, 10.45 and 6.30, Mr. I. STANSFIELD
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS

WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. F. FITZPATRICK
WHITBY, Flowergate, 6, Miss NORAH GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIEVE
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Mr. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.) S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CAMERON
TORONTO, First Unitarian Church 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West 11, Rev. JOHN A. CRAWF

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernerby Road, 11 and 7, Rev. E. H. MORGAN
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 280 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street 11 Sunday School; 7, Service, Rev. MARGUS C. RAYNER

THE LINDSEY PRESS

SOME RELIGIOUS CULTS AND MOVEMENTS OF TO-DAY
by Herbert Crabtree
1/6 by post 1/8

... Many cults have sprung up in recent years claiming to provide objective demonstrations of the truth of the distinctive beliefs. Of such cults the most important are Christian Science, Theosophy and Spiritualism.... Their claims are critically examined.

THE DOCTRINE OF THE TRINITY
by Herbert Crabtree
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... gives an interesting study of the development of the doctrine of the Trinity and concludes with a protest not only against the imposition of this dogma on the mind of Christendom, but also against the idea of the dogma itself....—*Literary Guide.*

MIRACLES AND MODERN KNOWLEDGE
by S. H. Mellone, M.A., D.Sc.
1/6 by post 1/8

The treatment is modern, as the title implies. The subjects dealt with are Miracles and the History of Religion, Miracles in the Life of Christ, The Nativity and the Resurrection, Miracles and Recent Science, Laws with an "if," Miracles and the Supernatural.

THE LINDSEY PRESS

15 GORDON SQUARE, LONDON, W.C.1

(*Continued from page* 98)

transport from Shillong to Karang, all supplies having to be carried by the villagers themselves. The lack of any medical service in the village, other than that provided by Miss Barr. He also spoke of the work in the Rural Centre, the education of the children, and lastly but of equal importance, of the 14 Churches in the Khasi Hills where Miss Barr has helped by training villagers to become leaders and by translating into the native tongue, hymns and prayers. The President, Mrs. Alfred Hill, presided over the business meeting. Miss Newbold gave a very warm welcome to the visiting branches. The reports of the Secretary and Treasurer were adopted. The Officers were re-elected. When thanking Mr. Findlow, Mrs. Hill said that never had we been privileged to hear such a comprehensive account of the work of Miss Barr. Miss Storrs ended a very successful meeting with the Benediction. The Roll was called and answered by 184 members representing 38 branches. The retiring collection taken for the India Fund amounted to £7.

North East Lancs. District Women's League: The Annual Meeting was held at Accrington Unitarian Church on February 26. In spite of the unclement weather representatives from Accrington, Colne, Padiham, Rawtenstall and Todmorden attended. Mrs. Foster, of Accrington, conducted the Service and gave a stimulating address on "Friendship". Tea was served, followed by a business meeting, Mrs. Scaife presiding. The Secretary and Treasurer presented their Annual Reports, showing a satisfactory year's work. Grants to the value of £10 5s. were voted. The reports by branch delegates showed that all had been active in many ways, and although much of their energies had been devoted to raising funds for their churches there had been found time for lectures and talks.

All the officers were re-elected and thanks and appreciation were extended to them for their splendid work during the year.

Aberystwyth: There was a record attendance at the annual meeting of the New Street Unitarian Meeting House, Aberystwyth, held on Saturday, March 5. The President, Mr. W. S. Jones, extended a welcome to old and new members. He said the most encouraging thing was the number of young people who were now taking an active part in the activities of the church. He reported an increase in membership and felt that the Meeting House was fulfilling an important role in the religious life of the community.

Doncaster: At the Annual Congregational Meeting on February 26 the Treasurer (Mr. E. Trengove) reported that a large debit balance had been turned into a substantial credit balance as a result of the very successful Sale of Work and the gratifying increase in the weekly offertory. In accordance with the ruling of the Church Constitution, as the Minister has completed the ninth year of his Doncaster ministry, his appointment was reconsidered and unanimously confirmed by the congregation.

Godalming: The Annual General Meeting of the Meadrow Unitarian Chapel was held recently. In presenting the financial statement, the Hon. Treasurer, Mr. E. W. Verstage, was able to report that the deficit of £7 at the beginning of the year had been changed to a credit balance of £7 at the close of the year. Members accepted with much regret, the resignation of Mr. Verstage as Hon. Secretary, but were glad to hear that he was willing to continue in his office as Treasurer.

After a brief review of the year's work the Minister (Rev. G. M. Beames) made special reference to the help and interest of friends now living away from Godalming who continue to support the church work by their friendly letters and generous contributions.

Knutsford: A Youth Service was conducted in Brook Street Unitarian Chapel by members of the Chapel Young People's League. The devotions were led by Kenneth Griffiths, Scripture Lessons read by John Ramsdale and Peggy Lucas, and an address was delivered by Roger Troughton. Doreen Holland sang a solo, "The Lord is my Shepherd", and Betty Berry and Peter Brain were stewards. The whole service was conducted with reverence worthy of the spirit of worship and the address on the subject, "Is there a possibility of a revival of religion in the world to-day?; if so, what can youth contribute to it?" revealed a spirit of sincerity and conviction which impressed the large congregation.

Holiday Accommodation

APRIL AND MAY HOLIDAYS at Winter terms at NORMANHURST. Also some immediate vacancies. Recommended by Unitarians. The small friendly hotel for warmth and comfort in "Britain's Best Climate". 4½/7 gns. (inexpensive twin-bedded rooms) including full board, early tea, gratuities, heated bedroom (central heating everywhere). Vegetarian if desired. Illustrated brochures. Facing South, opposite covered promenade; near Sun-Lounge orchestra. NORMANHURST PRIVATE HOTEL, Seafront, ST. LEONARD'S-ON-SEA, Sussex. Telephone: Hastings 4784. Also booking for Summer, 5½/8 gns. Book early.

Miscellaneous

Manchester Solicitors require Shorthand Typist, preferably with legal experience, for senior partner. Interesting and varied work. Box. No. XI.

Lillie Johnson

By the death of Dr. Lillie Johnson, Unitarianism in Northumberland and Durham has lost a splendid servant and South Shields Church in particular a devoted worker. Dr. Johnson qualified in 1904 at the University of Durham and became Assistant School Medical Officer, first in Northumberland and then in Durham, from which latter post she retired in 1942. She was for three years Examiner in Hygiene for the Northern Group of Training Colleges under Durham University. After a lapse of the requisite period she was appointed for another term, but ill-health made it impossible for her to complete her course.

Hearing the Rev. Alfred Hall speak at a meeting outside of his Church activities she was so impressed that she sought out his Church and attended. As a result she became a Unitarian and eventually became a member also of South Shields serving that Church as Treasurer, leader of the Women's Friendly Hour and Sunday School Superintendent. In 1920 she became Secretary of the Northumberland and Durham Unitarian Christian Association, holding office for 33 years. She brought to her duties a well-trained mind, executive ability well above the average and a kindliness of manner. Thus it is that several generations of students who took charge of the small congregations in the area found in her a warm and sympathetic friend who gave them encouragement and good cheer. She served for many years on the Council of the Assembly and sat on Departmental Committees. She was also a valuable member of the Commission on the Work of the Churches and an energetic Area Organizer for the £100,000 Appeal. To know her was to know an upright and generous soul, of strong opinions and decided views who gave unstintingly of her time and resources to our cause both locally and nationally. She died in London on March 4 aged 77 years and was cremated at Streatham, the Rev. John Kirby officiating. At the same hour as that service a special service was held in the South Shields Church. J.K.

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